The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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Published weekly and copyrighted, 1936, in the United States, by the Calvert Publishing Corporation, 386 Fourth Avenue, New York, N. Y. Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y., under the act of March 3, 1879. United States: $5.00; Canada: $5.50; Foreign: $6.00. Single Copies: $.10.

VOLUME XXIV — Friday, September 4, 1936 — NUMBER 19

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Previous issue of THE COMMONWEAL are indexed in the *Reader's Guide* and the *Catholic Periodical Index*

THINGS TO BE DECIDED

WE PERSIST in holding that the fundamental structure of American society will not be changed from the White House. Each major candidate is a man who must get votes, who will do everything possible within the law to obtain them, and who knows that any serious violation of his oath to abide by the Constitution would mean his political doom. In times of stress, when the nation clamors for action, a chief executive may seek to extend his powers as far as he can; and though there are sure to be some ardent defenders of tradition who harangue against the usurpation, Congress and the people are silent until the emergency has passed. Then the President always more or less gracefully sinks back into the place assigned him. That is what happened to Lincoln, to Cleveland, to Wilson and to Mr. Roosevelt.

But the fundamental structure of our society can be changed if the tide of real or artificial dissatisfaction rises so high that overwhelming revolutionary majorities throw off all curbs. At present there is no immediate danger of this happening in the United States. Of course many kinds of unrest might be tabulated. Most of them have little relation to government, being the result of the spread of the religion of humanitarianism. But some do concern the state, and among them these seem the most important: belief that wealth is very unevenly distributed, so that the control of the many by the few exceeds all bounds; the conviction that opportunity has been deliberately curtailed, so that young people either find no work or else are offered starvation wages; and a feeling of certainty that social security can be established on a level consonant with American standards of living.

It is not our purpose to discuss here and now the rightness and wrongness of these ideas. For it is obvious that if a sufficiently large group of citizens holds them to be correct, popular govern-

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ment must do something about them if it is to survive. Mere insistence on the sacredness of Supreme Court interpretations of the Constitution will be of little avail if the kettle of public opinion really begins to boil. We do not believe, therefore, that any President can be elected unless he has something constructive to say about the relationship between the federal power and the current unrests. Indeed the most appallingly dangerous thing that could happen to us would be sending someone to the White House who then said he didn't give a whoop for these things. Fortunately all the candidates are vocal. If we supposed that one or other of them were in his heart indifferent, we might still be certain that mere common sense would force him to keep that indifference a dark secret.

What, then, is the impact of present discontents upon the opening campaign? In replying it is well to note that although social security is the greatest and most fateful issue before the country, it may not be mentioned above a whisper. For the difficulties involved in outlining and defending a reasonable theory of social insurance are so formidable that a new technique of campaign oratory would certainly be needed. To be sure, one can get a wide hearing for such an outrageous economic superstition as the Townsend Plan; and the good Doctor's audience will certainly have something to say about the voting. Yet though the Social Security Act is the most far-reaching and the most arguable document made into law by Congress in our time, its structure and meaning are still mysteries to the public and may so remain.

It is, therefore, quite certain that it is the unsatisfactory distribution of wealth and opportunity which will be most hotly discussed. Already three clearly defined "fronts" are emerging. Mr. Roosevelt and his "liberal" banker friends have sponsored a policy of cheap and abundant money to effect higher commodity prices. For this reason they took the United States off the gold standard, poured huge sums into public works, and at the same time mildly throttled the stock market in order to keep "the lid" on government financing. The underlying idea was to raise farm income and industrial wages, thus increasing the buying power of the masses and, as a consequence, the demand for all marketable products. Essentially this whole plan was "liberal" capitalism and has been tried with modifications by nearly all the states still based on democratic institutions. Dissent from it was made vocal when the government, anxious to exercise further control of the industrial process, tried to regulate the free movement of goods through such measures as the NRA and the AAA.

The second "front" is also liberal in the sense outlined above. But it is opposed to the spirit behind Rooseveltian regulation and believes in an automatic check on the cheapness of money. This check is to be provided by government budget balancing. The Landonites do not think—if we understand them correctly — that Washington must not spend in a given year more than it takes in. But they favor an effort toward gradual reduction of government indebtedness, on the theory that only so can the stability of money and prices be established firmly enough to permit business to take long-term risks. The social implications are of course obvious. Landonites hold that the normal source of employment income is industry and not government. They think that public works expenditures have now become a burden rather than an incentive. And possibly their greatest weakness is that they have not thought through the problem of making social security fit into their scheme of things. As a whole, the position is more "orthodox" than is Mr. Roosevelt's, and possesses a definite advantage in that it can ballyhoo Democratic blunders and "extravagance."

The third position is neither "liberal" nor "orthodox." Based essentially upon a modification of the Fisher theory of a desirable commodity dollar and upon a rather special interpretation of the medieval doctrine of usury, it holds that money must be vastly more inexpensive than it is now. For we have plenty of everything but money, and accordingly the idea is to give all the people a bigger supply of ready cash. Under the existing system, the "bankers" use the supply in order to reap a steady profit in the form of "interest." Money ought therefore (says Father Coughlin) to be taken out of their hands and so controlled that it can be had directly by labor without the expense of any "middleman." Credit, that root of all evil, will be displaced by "real currency." This theory undoubtedly possesses a wide appeal. But it has never been tried in practise, and therefore its advocates—beginning with Mr. Lemke—can give no precise and definite picture of how they would meet a dozen and one concrete situations. Their attack is correctly focused on the great evil of maldistribution, but their strategy appears dubious to most of us because it looks like inflation and inflation has been tried with disastrous results.

It seems to us that the campaign is likely to veer round these problems. Naturally there will be much stress on details of a colorful kind, but these will somehow be bound up with the great issue. One's response to the various arguments is likely to be dictated by one's own special circumstances and problems. But that fact does not render the discussion less important or less absorbing. The chance is afforded to get down to some of the hard rock upon which successful modern states must be built. Otherwise the pressure of unemployment and poverty will be a source of permanent unsettlement and social disorder.

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Week by Week

WITH the approach of September, the work of campaigning was intensified. The various "polls" designed to forecast political attitudes revealed a slight rise in pro-Roosevelt sentiment, and this appears to have been taken seriously by some Wall Street people. Other diagnosticians of the voting pulse remained confident that the accession of strength to Landon was solid enough to guarantee a Republican victory. Kansas witnessed further publicity efforts in behalf of the candidate, whose "simple, sturdy Americanism" is being adroitly presented by experts whose technique is admirable. From various parts came predictions that Lemke-Coughlin men running for Congress would emerge victorious. The most serious issues before the nation were doubtless those created by the record drought, which led to a marked shortage of food supplies and left on the government's doorstep a clamor for rural relief. Really effective action will doubtless follow the conference of governors which Mr. Roosevelt has called to discuss the drought situation. This meeting Mr. Landon is scheduled to attend. The Department of Agriculture is apparently committed now to the "granary" idea, which insists that surpluses must be accumulated during productive years to offset the relative dearth of drought years. It is obvious that the agricultural industry as a whole requires an expert engineering survey as much interested in such details as partial reforestation of farms as in wider managerial reforms.

The Trend of Events

EYEWITNESSES of the revolutionary turmoil in Spain have reported incidents which, though possibly exaggerated in parts, suggest so much horror that the imagination bogs down trying to visualize them. The worst deeds appear to be those committed by young radicals, male and female, who manifestly enjoyed killing, torturing and burning. Five bishops have been slain. Cloistered religious have been slaughtered in a manner that suggests the Iroquois or the seemingly much maligned Turks. From a village near Badajoz comes the story that seventeen monarchists, some of them women, were incarcerated in a deep cellar and slain there by ghouls who dropped exploding cans of gasoline into that dreadful jail. In another town near Cordova a foreigner claims to have witnessed the death of 250 persons dropped into a cistern which was then exploded by a heavy charge of dynamite. It seems impossible to believe that such things could have happened in a country noted for its courtesy, its love of life and its long Christian tradition. But modern revolutionary feeling, of whatever brand, seems to cut through man to the spot where his most primitive, or more diabolical, instincts reside. This bestial violence in humanity has been the primary target of Christianity. And what a tragedy it is that after two thousand years such a response to the command from Golgotha is given! The time which brings forth these things is evil—how evil possibly none of us fully realizes.

Horror in Spain

THE PART of Russia in fomenting the reigning Spanish terror is not clear, but that there has been connivance from Moscow is well known. All the more interest is accordingly evoked by the sensational trial of Zinoviev, Kamenev and fourteen others for participation in a plot to assassinate Stalin. The accused startled the world by publicly avowing their guilt in language so explicit that no court could possibly have given them the benefit of any doubt. It may be that all were certain that the outcome would be death, and were accordingly anxious that the public gathered for the hearing should know of what they had been guilty. But one seems to discern another and more surprising motive. When Zinoviev stated his final position, he said: "I hope it will be said somewhere that Zinoviev died repentant. Before you stands a former enemy, traitor and dangerous foe. Is it too much to believe that at the last minute the best in my past has reawakened?" Perhaps this utterance was absolutely sincere. If so, it is far more astounding than the conspiracy and the trial. Zinoviev may have been expressing a fanatical, deeply Russian faith in the Communist state in terms which some Christian of the early centuries might have used during a public confession of his sins! Then it would be true that the deep-rooted ancient orthodox modes of Russian thinking had undergone a blasphemous transfer to a "state." The possibility is there at least, rousing thoughts enough for a day's private reflection.

THE ARTICLE we publish this week on the new Soviet Constitution is far less difficult to reconcile with Russian news than the one by Louis Fischer in the August 22 *Nation*. Mr. Fischer indicates that the new Constitution is a real and fine thing, marking "the abdication of the dictatorship" and inaugurating "a new era in Soviet liberty." The editors of the *Nation* square this view with the trials of the Old Bolsheviki by proclaiming in none too easy paragraphs that "the two can coexist because the newly emerging social order has not yet completely broken the shell of the old." The "old" order the *Nation* presumably refers to is capitalism, an order which in Russia has had no roots since 1917 but has been living, much exercised, on its fat. We would not say that the social order

Russia's Government and Economics

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which brought forth the accusations and punishments—there had been no trial when the court scene closed—is capitalism. Trotzky—ironically—would probably say that it is indeed Russian capitalism that brought this attack upon himself: the part of capitalism treacherously preserved by the Stalin bureaucracy so that it may be able to maintain its own control over affairs and so that it must fight ruthlessly all over the world the purer Marxism of Lenin's sincere comrades. This view and the *Nation's* give to the profit system of economy a causal efficacy which is absolutely unverifiable scientifically, and which receives constant shocks from the daily history of the only socialist state. Economics do not determine politics; they do not determine morals or art or mother love or religion. It would be absurd to deny that economics are of enormous importance in conditioning all these other fields, but we feel willing to bet that as long as the Russian opposition gauges its actions by a careful derivation of the Marxist economic theory of history while Stalin allows himself latitude to pick up political hints from thinkers and doers right back to Genghis Khan, the opposition is going to remain in exile or in jail, no matter how non-Marxist Russian economics grows. And, likewise, that Stalin, or someone like him, will stay in the Kremlin, no matter how prosperous and communistic Soviet economics may become.

German Lutheran Protest

POSSIBLY no single act since the coming of Hitler to power has thrown so much light on the ideological progress of the Third Reich as last Sunday's reading of the "Confessional epistle" by hundreds of Lutheran pastors. It was the second document outlining Christian grievances under the Nazi régime—a summary of legitimate complaints, a defense of the freedom of teaching in Christ's name, and a lucid essay differentiating the Church from the world. But the remarkable thing about it all was not what was said but the spirit animating those who said it. They spoke with no immediate hope of securing what they demanded. These pastors are fully aware that the majority does not stand with them, and that force with all it implies rests in other hands. Many of them have already suffered prison and privation. The spirit of martyrdom actuates them, and one cannot help feeling that Divine grace has been with them and is carrying them toward ends they do not as yet discern. For the Nazis, of course, this Protestant revolt has been a great inconvenience. It stopped a frontal attack upon the Catholic faith, always the real target of any fanatically nationalist uprising. If the pastors had been actuated by old-time confessional hatreds, they might well have sat back and permitted the Brown steam-roller to crush the old Church. German Catholics and their friends will as a consequence never forget to reverence the sterling Christianity of these men, or cease to wish for them succor in their time of peril.

Footnote on Persecution

THE CATHOLIC not deeply affected by the dreadful news from abroad, notably from Spain, would be unworthy of the name. The Body of Christ is One, not many, throughout the world, and the suffering of each member is felt by all. But while it is our duty to render the persecuted Church in Spain the full comprehension of our human sympathy and the full supernatural aid of our prayers, there is a point of excess to be perceived occasionally in the response of a certain type of alarmist temperament which should be guarded against. The speculation on imagined historical parallels which leads the mind to project such happenings in our own country at some future time—"in a dozen years," "in another generation," "it may be within our lifetime"—is ill-judged and mischievous. The drawing of such parallels is not sound, for it ignores the enormous objective differences between European and American history. It is not patriotic, for it suggests that the alarmist has no trust in the basic principles or the special destiny of this country. It is not prudent, for it agitates uninstructed opinion inside the Church, and implies to uninstructed opinion outside that Catholics regard themselves as apart from the rest of the nation. To the just indignation, the deep compassion and the renewed trust in God Who repays, equalizes and converts, aroused in the Catholic breast by the happenings in Spain, the appropriate fellow-feeling is one of boundless gratitude for citizenship in a country where liberty of conscience, though constantly embattled, never ceases to be regarded as a vital principle.

A Medical Missionary

THE MANIFOLD works of mercy which the faithful carry on throughout the world, where they can, are recalled again by a Fides news dispatch from Tientsin, China, recounting among the labors for the sick and poor by the Vincentian Fathers, the Franciscan Missionaries and the Daughters of Charity of St. Vincent de Paul there, the special work of the International League for Preservation from Blindness in China. This was founded by Dr. Lossouran, a man remarkable for his many services to the missions, and is carried on by one of his first collaborators, Dr. T'ien. It operates a hospital and several clinics, and supplies instructions and boxes of remedies to missionaries throughout the country, accounting every year for many thousands of cures and preventive measures.

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PRESENT ARMS!

By OLIVER McKEE, JR.

Relatively little attention has been paid to the increased military appropriations made by Congress. Summarizing them, Mr. McKee explores the reasons which have influenced Washington, finding that they range all the way from "priming the pump" to a desire for nationalist isolation behind well-defended boundaries. He believes that pacifists have lost ground but that the American people are firmly resolved, while endorsing a strong defense, never again to send an army to a foreign soil.—The Editors.

FOR THE fiscal year beginning July 1, Congress has given the army, the navy, and their air services close to $1,000,000,000. Armaments and personnel will be increased all along the line. This is the largest peacetime appropriation for national defense in our history. In comparison with the aggressive fight, widely supported, conducted in the past against proposals for larger military and naval budgets, this year's opposition, in Congress, confined in the main to a few scattered speeches on the floor, was negligible. There was little vigorous dissent, and the appropriations were supported, in large numbers, by members of both parties.

Let us review, briefly, the high points in the picture. The War Department bill raises the enlisted strength of the regular army from 118,750 to 165,000 men. The increase — 46,250 — is larger by many thousands than the total regular establishment just before the Spanish-American war. The air corps will receive about $18,000,000 more than last year. In the Vinson naval parity bill, Congress has authorized the construction of a full treaty navy. In the appropriation bill, which provides $458,684,379 in direct appropriations for the navy, Congress has earmarked nearly $127,000,000 for the construction of new warships and more than $26,000,000 for airplanes, with the authorization of another $6,000,000 worth of new planes later. Navy personnel will be increased by 11,000 enlisted men, bringing the authorized enlisted strength to 93,500 men. The corps of midshipmen at Annapolis will also be enlarged to provide more trained officers. Congress has also made available large sums for material and army housing. Other legislation, strengthening the nation's defenses, include the Wilcox Air Base Act, which provides for new air bases and stations, and the Air Corps Reserve Act, which authorizes the President to call to active duty, for periods of not over five years, 1,350 air reserve officers.

A comparison with the appropriations voted during the last fiscal year of the Hoover administration reveals the sharp change that has taken place, in four years, in the attitude of Congress toward national defense. Appropriations for purely military and naval activities, for the present year, will exceed by $400,000,000 the total voted by Congress during the last year of the Hoover administration. Nor has Congress ridden roughshod over the executive on this issue. Though some of the increases have gone beyond the budget figures, the administration has interposed no serious objections. President Roosevelt himself is a strong believer in a treaty navy, and is taking a personal interest in the navy's expansion plans.

What lies behind this change in the attitude of Congress toward national defense? Obviously, there are several causes. The general spending policies of the Roosevelt administration is an important factor. Money spent for army housing, for increased personnel, for navy yards and the construction of war-ships, all square with the doctrine of pump priming. The bulk of military and naval appropriations go for labor, either directly or indirectly. The cash benefits, geographically, are widely distributed. Army posts will be found in nearly every state, and through its shore establishments the navy, too, brings money into many communities. Not a few members of Congress, otherwise opposed to larger army and navy appropriations, have this year acquiesced in these increases because of the added employment and federal cash thereby brought to their districts.

This, however, is but one factor in the equation. There are other causes, collectively more important, that have contributed to win for the billion dollar national defense budget an easy victory on Capitol Hill. World insecurity is one of these. The social and economic uncertainties at home is another, and a third is the present mood of national self-sufficiency, a veering away from foreign political commitments, which finds expression in the current demand for a stronger army and navy.

During the post-war years when the Republican party held the seats of national power, the United States labored long and hard to limit armaments by international agreement, and to strengthen the peace machinery of the world. As Secretary of State, Charles Evans Hughes blazed the trail in the Washington Conference for limitation of arms by international agreement. Secretaries Kellogg and Stimson held to the same policy with notable success. Supplementing this was the effort to create a more effective peace

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machinery through the Kellogg-Briand peace pacts. The Hoover-Stimson doctrine, denying the validity of territorial acquisitions achieved by force, or in violation of treaties, had the same general objective—the discouragement of the use of force as an instrument of national policy. For twelve years the United States kept its military and naval preparations to a modest level in the hope that other countries would join us in scaling down military budgets.

These hopes have been destroyed by recent developments. The advance of Japan on the Asiatic mainland, the conquest of Ethiopia by the legions of Il Duce, the general trend toward increased armaments, by land and sea and air, the rattle of dictators' swords—all have contributed to make Congress "national defense" minded.

Congress has been influenced also by developments at home. Hard times, now as in the past, invariably sow the seeds of social discontent. Many congressmen believe the federal government needs larger military forces to meet the threat of possible domestic disorders. Evidence laid before congressional committees showing the wide extent of subversive movements in the United States has strengthened the demand for larger military and naval appropriations. This note of apprehension finds a pointed expression in the following remarks from a recent address by Assistant Secretary of War Harry F. Woodring: "Do you know that it has been reported to Congress that there are more than 600 radical organizations in the United States, with thousands of state and local branches throughout the country; that there are millions of books and pamphlets issued on un-American subjects in our country every year; that millions of dollars are spent annually to foment strikes, engender class hatred, and promote civil war—all of it with one purpose in view—the overthrow of the American government? If we are to preserve our cherished institutions and enjoy deserved peace at the journey's end in our declining years, we must recognize with seriousness this boring from within, and we must take action to stem its increasingly growing tide." Though vague, and indefinite, there have been real fears in Congress over the possibilities of serious domestic disorders, fomented by Communists and other subversive elements. The billion dollar defense budget is in part an answer to this challenge.

The mood of national self-sufficiency is a third factor in the equation. Congress today is even more vigorously opposed to foreign "entanglements" than it was when the Senate rejected the League of Nations eighteen years ago. This isolationist trend found a pointed expression at Cleveland in the Republican plank which not only switches the party from its former support of American entrance into the World Court, but places the party on record in opposition to any political commitments whatsoever in foreign affairs. Many other evidences of this trend may be cited. One is the neutrality legislation placed on the statute books under the shadow of European war clouds. With the war debts still in default, with the huge pensions and bonus costs of the last war still a heavy charge on the American taxpayers, with another mad race in armaments under way, and the press full of war talk, isolation sentiment dominated Capitol Hill.

There is another factor, of some importance to the complete picture. World War veterans, whose average age is about forty-two, are now reaching the meridian of their political influence. A hundred or more veterans hold seats in the House, and there are a dozen or more in the Senate. The Legion and other veterans' organizations see in a strong national defense the surest road to peace, and their lobbyists have been active in behalf of larger military appropriations. Because of their service with the colors, congressional veterans have a fairly good knowledge of national defense problems. There are many more men in Congress today than there were twenty years ago who can talk the language of the generals and the admirals. This has been a big help to the War and Navy Departments in winning support for their expansion programs.

Nor is there any evidence that Congress is out of step with public opinion in these appropriations. The polls of the Institute of Public Opinion, for example, in all sections of the country disclosed a preponderance of sentiment for military training in the CCC. While the so-called pacifist organizations are still active, and though drives continue against the ROTC and civilian military training, they have not, at present, won much support from members of the House and Senate. Threats of another European war find the American people, as a whole, firmly resolved that American boys shall not be called upon to spill their blood on foreign soil. In that resolve, they seem ready to accept, without protest, a higher national defense bill.

Notwithstanding the current increases in our naval, land and air forces, the United States cannot be considered, in comparison with many other countries, a heavily armed nation. Even with the current increase, the American army ranks but seventeenth among the armies of the world. Comparative costs are an important factor in the equation. In recruiting its enlisted men, the federal government has to compete in the open labor market. France, Germany, Italy and Japan pay their soldiers but a few cents a day. So, too, with the construction of war-ships, the purchase of munitions, administrative expenses and so on. National defense, with us, is keyed to the higher costs of the American standard of living. Our armament costs must properly be measured by the

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yardstick of national income and national wealth. When measured by this yardstick, these costs can hardly be considered excessive, high though they may be.

With respect to the navy, now on the way to treaty strength, we must bear in mind the heavy responsibilities which fall on the nation's first line of defense. Our navy has two long coast lines to protect, and the distance by sea from Hampton Roads to San Francisco Bay is comparable to that from Gibraltar to India. Though the American people are not dependent, as are those of the British Isles, on the importation of foodstuffs from overseas, the range of potential defensive operations of our navy is substantially as wide as that of the British fleet, even if we leave out of the picture the defense of the Philippine Commonwealth, now headed for complete independence.

Furthermore, however objectionable to the so-called pacifists, our military and naval preparations carry with them no threat against any of our neighbors, no shaking of the mailed fist. With us the civil authority continues to enjoy a complete supremacy over the military. Armaments in themselves do not precipitate wars. With universal military service, the Swiss have enjoyed a century of peace. Wars of aggression are waged because of economic reasons, and because of the temper and psychology of the people. Despite an occasional bellicose address from the admirals and generals, the American people are conspicuously peace-minded today. We have no desire for territorial gains, no lost Alsace-Lorraine to reconquer, and there is no deification of the soldier and sailor in the American creed.

Rooted in a firm resolve to keep out of another world war, and to safeguard our neutrality, a hard-headed realism lies behind our armament program. Our relative unpreparedness in the past has tended rather to encourage than to prevent war. Had Lincoln had 50,000 regulars to call on, and a trained reserve of 500,000, instead of 17,000 widely scattered regulars, four years of bloody civil war might have been averted, with its aftermath of carpetbaggers, and sectional hate, as tragic in its consequences as the actual toll of war. Had the United States been ready to raise quickly an army of several hundred thousand men in 1917, competent authorities tell us we might not have been forced into the World War. In the light of the failure of disarmament efforts, and the new race in armaments, the American people seem intent on reversing the historic policy of unpreparedness, in the hope that by adequate defensive preparations the United States can achieve a lasting peace.

HEIDELBERG

By JOSEPH B. CODE

AT THE recent celebrations held in Heidelberg commemorating the 550th year of the university's existence, Nazi uniforms rather than academic costumes revealed the true character of the festivities. Not that representatives of the intellectual élite of the world were not there, but they were there in what one might call a secondary capacity. The real actors in the pageant were the officials of Nazidom who had come to set the seal of their dictatorship on one of Germany's oldest and greatest universities. The event was anything but a landmark in the history of world culture; it was but another indication of the encroachment of the Third Reich in the field of German education.

As far as Heidelberg is concerned, this encroachment has so changed the status of both professors and students that instead of its being the seat of healthy scholastic freedom and the beloved place of song and romance it is but another expression of Nazi *Weltanschauung*. In fact, one might label it another vehicle of government propaganda since its professors are officials of the State and its students obliged to be members of the Nazi party. To appreciate the completeness of its transformation one need only know that no longer is its rector selected by the university senate but appointed by the State, that the senate has been reduced to a mere advisory board too fearful to give advice or make suggestions, that the professors who do not begin and end their classes with "Heil Hitler" accompanied by the outstretched arm salute are suspect, and that the students who do not join such party organizations as the Storm Troops, or who do not take part in the *Arbeitgemeinschaften*, are cut off from the life of the university. Indeed, those professors and students who, for one reason or another, were unable to stand the pressure and who now must participate in all the varied Nazi activities that obtain in German universities and gymnasiums find study and research difficult.

That the State actually seized upon this notable anniversary for additional propaganda purposes is clearly revealed in the choice of June 30 as one of the principal days of celebration. This date has no significance in Heidelberg's history except that it marks the anniversary of the "blood purge" of 1934, which more than ever entrenched the Nazi dictatorship in German education. The real

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month of happy memory for Heidelberg is October. It was in the October of 1385 that its charter was applied for and in the same month that its first classes were held the year following. When one recalls these facts, and particularly the more tragic one, that over thirty members of Heidelberg's faculty have been dismissed or forced to resign for political reasons, it is a source of gratification to know that certain schools, both in America and in Europe, refrained from sending representatives to the celebrations. It is to be regretted that some schools saw fit to take part in what many in the intellectual world regard as the obsequies of "Old" Heidelberg.

Of course no one expected the Nazi government to pay tribute to any part the Church has played in the history of Catholic education in Germany. This it would have been obliged to have done had the celebrations been academic. It should be remembered that Heidelberg was founded as a Catholic university and remained as such for a goodly part of its existence. It was a Pope, Urban VI, who authorized the Wittlesbach Count, Rupert I, to establish on the Neckar an institution modeled on the University of Paris. This was on October 23, 1385. On October 18, 1386, the feast of Saint Luke the Evangelist, Heidelberg began its history with Mass sung in the Heiliggeistkirche. The provost of the Cathedral of Worms became the chancellor of the university and the rector was elected by the deans of the faculties of theology, arts, law and medicine. Saint Catherine of Siena was chosen patron of the university and her feast, November 25, was set aside as a day of special recognition. The beginnings of the school's famous library were laid by the bishops of Worms, by the chancellors and professors of the university, and by the Counts Palatine. In 1399, Pope Boniface IX gave to the university important patronages and livings, and in 1458 one of its chancellors, the learned Aeneas Silvius Piccolomini, ascended the papal throne as Pius II. Forty-six years before this Heidelberg had condemned the teachings of Wyclif; whereas, at the Council of Constance in 1414, several of the university's professors had acted as advisors to Louis III, the Elector Palatine, who had Huss executed as a heretic. Two of Heidelberg's delegates supported Eugene IV as the legitimate Pope at the Council of Basle in 1431 *et seq.*, and in 1518 the university as a whole refused to give its support to Luther, who had publicly exposed and defended his doctrines in Heidelberg. Indeed, the most intimate relations existed between Rome and Heidelberg until well into the Reformation.

Even then, Heidelberg did not immediately become the Protestant intellectual center that some today mistakenly believe it to be, perhaps because they take into consideration only its present non-Catholic superiority of numbers, both as regards faculty and students. Lutheranism gained the ascendancy only after repeated attempts had been made by the Electors and the faculty to stem the tide of unrest and disintegration that had swept over practically all German universities; but this they were unable to do and as a consequence the same destruction that came to all learning with the Revolt fell like a blight upon Heidelberg. Study gave way to brawls and the registration so declined that there were more professors than students. But so long as the Counts Palatine remained Catholic the university recognized the Pope's authority. From 1556 to 1559, however, when Otto Henry established Lutheranism as the State religion, the remaining Catholic professors resigned their chairs and the university underwent a complete change, the work chiefly of Mikyllus and Melanchthon. Shortly afterward, the Heidelberg Catechism expressed the doctrinal formularies of the university's school of theology, at that particular time rigidly Calvinistic. It should be remarked that Heidelberg was either Lutheran or Calvinistic according to the religious persuasion of the Counts Palatine. The university practically ceased to exist, however, in 1622, when the city was taken by the troops of the Catholic League under the command of Tilly. It was not reorganized until 1629, when again it became Catholic. But the times were too troubled and it was closed two years later.

Reopened in 1652 as a Protestant institution, forty-two years later it was temporarily moved to Frankfort and then to Weinheim, due to the presence in the Palatinate of the armies of Louis XIV. It was finally reestablished at Heidelberg in 1700. Two years later, the Catholic Elector, John William, arranged for the reorganization of a Catholic faculty of theology with the same rights and privileges as the Protestant faculty. At this same time several Jesuits were appointed as professors, and nine years later the university was given its first Jesuit Rector. When the Society was suppressed, the French Lazarists took charge, but they had little success and in 1807 the Catholic faculty of theology was transferred to Freiburg. Since then Heidelberg's tradition has been predominantly Protestant.

Nevertheless, the Catholic past of this third oldest German university—Prague and Vienna alone antedate it—has been too compelling to have it passed over on this 550th anniversary. That it has been is not surprising when one considers the nature of the recent celebrations. But less comprehensible remains the fact that the Nazis expected the world to believe them to be honoring an institution that has been dedicated for more than five centuries, both in its Catholic and Protestant days, to principles that are anathema to the Hitler intellectuals.

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THE NEW SOVIET CONSTITUTION

By WERNER G. BAER

A SURPRISED world has been informed that Russia is about to go democratic. That at least seems to be the opinion of several well-known correspondents, mostly of American nationality.

A careful consideration of the draft of the Constitution and of its political background shows that the new basic law will be but a democratic façade behind which the political oligarchy of the Communist party will—for good or bad—continue to rule autocratically.

I shall deal with the draft mainly under the aspect of whether it means the establishment of democratic government. In this direction the reception of the new charter by world opinion is divided. Many see a symptom in the proposals that the trend of the world from democracy toward dictatorship has come to its turning point since one of the great dictatorships becomes democratic. Others say that the new charter may look very democratic but they doubt that the Soviets are willing to apply it seriously.

However, I shall assume for the present study of the charter that it is going to be translated into reality.

From all outward appearances the draft contains the familiar characteristics of traditional democracies. The Supreme Council, "supreme organ of state power," as well as all other soviets (councils) are elected by the citizens directly and secretly. All eighteen-year-old citizens have the right to vote, regardless of their sex, race, nationality, religion, social origin, past activity and property status. All these provisions could not be more democratic.

But the charter has still another face that looks just like the old familiar face of Soviet dictatorship. Everybody knows that Russia is being ruled by a few leading Communists. The most powerful of them, Stalin, rules Russia not in a capacity as official of the Russian State—he rules as Secretary General and virtual leader of the Communist party. This state of things is not being changed by the new charter. The Soviet State will be in the future, as it has been in the past, determined exclusively by the Communist party and its doctrine. This is no mere assumption or prophesy but can be clearly demonstrated by a consideration of the charter itself.

The draft contains in its Chapter I the doctrine of the Communist party in its present shape, and provides a social organization according to the principles of Marxist Socialism. Indeed, every constitution is based on certain principles. But the characteristic of democracy in this regard is that they concern only the methods of government, not its philosophy. Freedom of speech, of the press, and of assembly define the ways in which public opinion can be shaped. They are a procedure and not ends in themselves. On the other hand, a totalitarian state also formulates the doctrine that determines political action. It does not give its people the freedom to decide on political, social and economic issues as do the traditional democracies which are not committed constitutionally to any preconceived doctrine.

The new Russian charter does not even give the power to the people to determine by whom this doctrine is to be carried out. The citizen has the right to vote but he does not get the right to put forward candidates for election. This right is assigned exclusively to Communist party organizations, trade unions, cooperatives, youth organizations and cultural societies. But the charter states that the Communist party represents "the leading nucleus of all organizations of the toilers, both public and state." That means that the party controls all organizations having the right to put forward candidates, or, in other words, that the party has the monopoly of putting them forward.

Free election requires a choice between several possibilities. The Soviet citizen will have to choose only between men who have been nominated by the bosses of the ruling party. The organs of the Soviet State will remain, though in forms borrowed from democracies, rubber stamps in the hands of the Communist leaders.

This constitutional trick is not new. National Socialist Germany, for instance, has never abolished the right of the citizens to elect the Reichstag by direct and secret vote. However, since all parties besides the Nazi party have been suppressed, the German citizen only has the right to vote for the National Socialist list presented to him. It is well known what overwhelming majorities in favor of the rulers such a system produces.

Nevertheless, the Soviet rulers have still another possibility of establishing some degree of democratic freedom. They could establish it within the framework of the party itself. It is self-evident that the ruling party in a one-party state is bound to be organized along other lines than a party in the traditional democracy with several parties. The principle of unlimited admission of members is necessarily replaced by the principle of selection.

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Let us assume that the Russian Communist party applies methods of selection that — in contrast to other dictatorships — privilege the morally, mentally and bodily best fit citizens. In this case it is conceivable that at least within this body of selected men and women—acting as trustees of the nation—a democratic régime is being applied. The leaders could be elected by, and could be responsible to, their comrades.

The new Soviet charter does not take this risk. It does not touch at all the constitution and organization of the Communist party. Hence it upholds implicitly the existing autocratic rule by a few leaders. This rule goes on to be based on an absolute military discipline imposed on the membership and threatening them permanently with the famous periodical cleanups determined to eliminate "unreliable" elements.

I want to give a further illustration of this **double-faced nature of the new Soviet law** by examining the essence of the newly established freedom of the press and freedom of religious worship.

The charter gives the freedom of the press, but only "for the purpose of strengthening the socialist system." Of course, the government itself decides whether an utterance serves this purpose or not. Furthermore, there exists no private ownership of printing presses and of other necessary supplies. The Soviet government has to place these things "at the disposal of the toilers and their organizations." A press that is strictly limited as to the purposes to be served and that is entirely government owned does not enjoy any freedom in its attitude toward this government.

In contrast to the outward appearances the new charter does not establish religious freedom either. The charter recognizes "freedom to perform religious rites and freedom of anti-religious propaganda" for all citizens. That means implicitly that propaganda in favor of religion is not admitted.

The reason is simple. Propaganda can be undertaken only by an organization. All organizations in the Soviet Union, under the new charter as well as hitherto, are controlled by the Communist party. This party, of course, is not concerned with the propaganda in favor of religion. It fights religion, according to the principle that religion is opium for the people. A religious education within the schools does not exist since the church is completely separated from the school. The only religious influence to remain, if any, is that existing within the family.

Under these new provisions the faithful of the different denominations have undoubtedly the "freedom" of worship. But this is not the point. The younger generation will go on being subject to anti-religious propaganda, but cannot be influenced efficiently in favor of religion. All this means practically that religious faith in the Soviet Union does not have any adequate constitutional protection.

It means that the rule of the Communist party will remain unchanged on the religious field as well as on all other fields.

It is possible that, under modern political and social conditions, basic changes can in many countries be achieved only by the permanent government of one party or of one coherent group of parties. One cannot blame the Soviets if they think the continuation of their system hitherto existing necessary to the achievement of their aims. One cannot blame them if they do not consider their domestic position stable enough to admit at least the establishment of a democratic régime within the Communist party. But one has to blame those who make out a skilful weapon of domestic and international propaganda as a fundamental event of democratic resurrection.

After the Shower

Trees are trees once more. The thunder
Goes down the east, is almost under,
Children are out. The shower is done,
Earth kindles from the low-down sun.

A bee blows up from a little spark
And goes off burning ahead of dark.
Swallows come out on cheerful wings
And fly around and over things.

But they and the barefoot children know
This earth was not, an hour ago,
The sky has let down sky, surprise
Is in their bodies and their eyes.

Ruts in the lawn are little seas
The children wade in to their knees,
Their arms are in the summer's heat,
But there's strange winter round their feet.

Where water should not be by right
Water lies cold and strange and bright,
Ten-minute pools are standing over
The clustered blossoms of the clover.

Good things miles and years apart
Are lying breathless, heart to heart,
Hailstones by the white rosepetals,
Dewdrops and sparks of molten metals.

Eastward there burns above the lane
An arch of fire built of rain,
Children know for sure they stand
On poems here and not on land.

ROBERT P. TRISTRAM COFFIN.

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Seven Days' Survey

The Church.—A special meeting of the Catholic Conference on Industrial Problems devoted to the topic, "The Negro in Industry—His Problems and How to Meet Them," will take place at Cincinnati on the first day of the National Interracial Federation Convention to be held September 5-7. Consumers' Cooperatives, Credit Unions, Better Housing and Negro Workers' Problems will be discussed in the light of Catholic principles. * * * It has been said of Father Philip J. Magrath, for twenty-four years director of the Catholic Seaman's Mission of New York, who died August 21 at the age of fifty-nine, that on every sea, in every port and on virtually every ship there is at least one sailor he has helped in time of need. Two-fisted Father Magrath was the hero of many a waterfront battle in defense of seamen who had been set upon by thugs. * * * The second national Eucharistic Congress of Brazil will be held at Bello-Horizonte, September 4-7, with particular emphasis on Catholic Action, because of the small number of priests in proportion to the population. * * * Reverend Thomas J. McDonnell of New York has been named National Director of the Society for the Propagation of the Faith in the United States to succeed Monsignor William Quinn, who was forced to resign because of continued ill health. The Most Reverend William D. O'Brien, Auxiliary Bishop of Chicago, has been appointed president of the Catholic Church Extension Society for a third term. * * * At the annual meeting of the cathedral fund committee, Archbishop Downey of Liverpool, England, reported that the crypt of the new Cathedral of Christ the King was almost completed. Excess of expenditure over income was made up by the sale of investments, and Archbishop Downey declared, "We shall never build beyond our resources." * * * More than 1,000 delegates from the United States, Canada, Cuba and Mexico attended the fifty-fourth annual supreme convention of the Knights of Columbus at Toronto, Canada. They adopted a resolution to continue their fight in behalf of Mexican Catholics. * * * The posthumous notebook of an aged Chinese convert of Tien-tze-shan reveals that unknown to the missionary or his friends he had baptized more than 1,000 dying pagan babies.

The Nation.—Governor Landon started his Eastern tour, giving many wayside talks, visiting his Pennsylvania birthplace and delivering major speeches at West Middlesex, Pennsylvania, and Chautauqua, New York. He opposed a "rubber stamp" Congress, attacked extravagance, favored the protective tariff, and emphasized equality of opportunity and the "American way of government." His most explicit point was probably made in Chautauqua, where he opposed teachers' oath laws, spoke for the freedom of schools—public, private and parochial—from central domination, and seemed to oppose all federal entry into local education. On August 25, President Roosevelt left for his Western tour of the drought area. He was to make no major address, and to try to keep all political coloring from the journey. Relief and farm administrators and experts accompanied him. In Des Moines a meeting with the governors of the drought states was scheduled, including Governor Landon of Kansas. * * * The New Deal obtained extremely powerful senatorial backing during the week. Senator Couzens of Michigan gave his full support to President Roosevelt, jeopardizing, if not ruining, his chances for Republican renomination. Senator Glass of Virginia, followed by Senator Byrd, went on the record clearly for the President. Senator Norris of Nebraska decided to run again and to support the administration fully. Senator Harrison, chairman of the Senate Finance Committee, easily won the Mississippi primary, submerging a Bilbo man, and South Carolina renominated Senator Byrnes, almost overlooking his anti-New Deal opponents. * * * Hearst's the Seattle *Post-Intelligencer,* whose publication was suspended August 13, remained off the news stands. The Newspaper Guild struck and was given a powerful picket line by various Seattle union forces, which prevented non-union and union men not on strike from entering the plant. Authorities refused to disperse the pickets. * * * Both Landon and Roosevelt have declared that the all risk crop indemnity insurance plan will receive careful study in the event of their election. The Department of Agriculture examined four unsucessful private ventures in the field and concluded that they were upset because they insured incomes, not crops. With premiums and indemnities paid in kind, success may be expected, the Department believes. Wheat farmers, for instance, could get 75 percent protection for poor years by giving over from one-third to two-thirds of yield above normal in good years only. The percentage would vary by regions.

The Wide World.—In Spain the principal news concerned the growing helplessness of the Madrid government. A measure of order had apparently been preserved in the capital city, but elsewhere armed bands of Communists and Syndicalists were murdering and plundering with savage ferocity. Virtually all cities and towns in Catalonia were patrolled by lawless gutter-rats, who slaughtered bishops, priests and religious. Incredible tales of horror were reliably reported. Meanwhile the military situation continued to favor the rebel cause. The San Sebastian region, where a Basque population is fighting for autonomy rather than for the Red revolution, continued to witness a virtual deadlock between opposing forces. General Franco was reliably said to have concentrated a body of troops on Toledo, where the rebel garrison was still holding out. Conquest of the city appeared to be imminent. Rebel airplanes bombed government hangars at Madrid. President Azaña's baggage was sent to Valencia, and he was said to be ready to leave Madrid at a moment's notice. * * * International complications of

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a serious kind did not develop out of the Spanish situation. Germany and Great Britain warned the Madrid government that the "right of seizure" must not be interpreted as applying to any of their vessels. Five French Leftists were executed by rebels, but Paris sensibly gave warning that it would not seek to protect any of its "venturesome" nationals. Despite a sensational news report, the revolution did not spread to Portugal, which country still remained tranquil. * * * More sensational were the developments in eastern and central Europe. The Stalin government executed sixteen Communist leaders, notably Kamenev and Zinoviev, found guilty of having conspired with Trotzky to assassinate Stalin and establish a "Fascist" state. Charges that the conspirators had collaborated with Nazi agents were freely made. Suddenly it was announced that Admiral Horthy had visited Chancellor Hitler in Berchtesgaden, to suggest an alliance of Germany, Austria and Hungary against Bolshevism. Meanwhile the German press had launched a formidable attack on Russia and Spain, alleging that official radio stations in both countries were giving out misinformation concerning the aims of Hitler. On August 24, Germany announced that the peril of Bolshevism had grown so great that the term of military service must be increased to two years. This automatically enlarged the standing army, which now comprises 800,000 men. At the same time an embargo was placed on the sale of arms to either side. Paris was alarmed at the news, which means of course that the strength of the French army falls below that of the German army for the first time since 1919. * * * Reports from Italy indicated that Mussolini was determined to support Spanish Fascism by using coming war games as an opportunity for demonstrating the solidarity of Central European dictator states in the face of the crisis. * * * Invited by Uruguay to join a Pan-American effort to bring about peace in Spain through mediation, the United States declined. A letter from William Phillips, Acting Secretary of State, declared that "this country is committed to the principle of non-interference in the internal affairs of other countries."

* * * *

Formulae for Peace.—By far the greater part of the round table and plenary session discussions of the Institute of Pacific Relations which opened at Yosemite, California, August 16, have dealt with the recent policies of Japan and her political and economic relations with the United States, China, Russia, Germany, the British Empire and the Philippines. By August 24 the Japanese delegation was reported to be secluded in a woodland grove seriously discussing how the continuous flow of overt criticism of Japanese policies was to be met. Their spokesman the next day, Kenkichi Yoshizawa, was formerly Japanese Foreign Minister and he is widely expected to be appointed Foreign Minister, or even Premier, within the next few months. Mr. Yoshizawa made the admission, "I do not feel that everything Japan did in the past was right." He went on to criticize China for her mistakes and declared that Japan should seek "to maintain friendly relations with her and to promote the smooth progress and prosperity of that great country." The Chinese delegation appeared somewhat mollified but suggested that Japan must first remove the prevalent fear that her aggression will be continued indefinitely and that she seeks not only some domination in China but also actual subjugation. The Japanese delegation favored a bilateral agreement as a basis for peaceful cooperation, but the Chinese proposed a more general pact in which other nations would guarantee the peace and security of both nations. In addition to specific conflicts of interest, which were discussed with marked frankness by the delegates of the various nations, such problems as raw materials, world trade and disarmament were taken up. On August 20, the French delegation, led by former Premier Albert Sarraut, recommended the early convening of two world conferences for the discussion of the acute problems of disarmament and world trade.

The German Pastors Protest.—On August 23, there was read from all Confessional (opposition Lutheran) pulpits in Germany an "epistle" setting forth the troubles besetting ministers of the Christian faith. The same pastors had drawn up, one month previous, a "memorial" which the government answered with threats. Seemingly, however, the effect of these threats was to increase solidarity between various Confessional groups, which had disagreed on some matters of policy and technique. The essence of the new epistle is contained in the following paragraph: "Things have come to such a pass with the German people that the honor of a German citizen can be dragged in the mud because he is a Christian. With great indignation and emotion, the Christian people of Germany note that they are jeered at and mocked in every way (through the press, the theatre, lectures, mass meetings) because of their faith in Christ Jesus; and doubt is manifested that they are either dependable or able to think as Germans think. Those who are firmly resolved to cling to the Gospel are especially suspect. All attempts to alter these conditions have proved vain, particularly since the opportunity to undertake a public defense is taken from us to an increasing extent." Specific protests against Nazi literature and teaching followed. A paragraph summarizing "demands" insisted upon the right to preach the Gospel freely, to lead a religious life free from government spying, and to have a chance to attend Divine service on Sunday mornings. The epistle was signed by Pastors Koch and Mueller-Dahlen. Meanwhile Latvian papers announced that Franz Szell, a Kovno journalist, had explored the family tree of Dr. Alfred Rosenberg, chief Nazi church hater. Szell—who declared himself ready to defend his findings before any impartial tribunal—claimed to have found that Rosenberg was descended from Jewish, Mongolian and French ancestors.

Convention of the Central Verein.—The eighty-first National Convention of the Catholic Central Verein of America will be held in San Antonio, Texas, from September 13 to 16. The C.C.V.A. was formed in 1855 and now has 75,000 members and a financial backing of $285,000. This thoroughly vital organization, which

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propagated Catholic action and Catholic social action as it had been known by German Catholics before they came to this country and as they developed them here, has carried on with consistent success even when most American Catholics were rather unaware of the social conception and activity of the Church. In this convention at least nineteen distinct activities of the C.C.V.A. in this line will be reported upon. There are the regular publications, the *Central Blatt and Social Justice,* the splendid monthly edited by Frederick P. Kenkel, Director of the Central Bureau of the C.C.V.A., the *Bulletin of the National Women's Union* and the *Weekly Press Service.* Reports will cover the information bureau, the library and the brochures and free leaflets sponsored by the Verein. There is the cooperative association of credit unions, established under C.C.V.A. leadership in New York, Pennsylvania, Missouri, Illinois and Texas. Their maternity guilds are operating in San Antonio, St. Louis, Milwaukee, Quincy, Pittsburgh and Rochester. The mission aid disbursed $3,500 last year. Reports will be submitted on remailing Catholic literature, aid to prisoners in penitentiaries, the St. Elizabeth settlement and day nursery in St. Louis, the Apostleship of the Sea and study courses. A special day will be devoted to the organization's youth movement. Four archbishops and three bishops are expected to participate in the convention, and over 1,000 delegates with their families. The Central Bureau is associated with sixteen other social justice organizations, Catholic and non-sectarian, and will be host to the conventions of three of them in San Antonio: the Catholic Women's Union of America, the Catholic League of Texas and the Catholic Women's League of Texas.

Legal Profession.—The 3,000 delegates to the annual convention of the American Bar Association, which met in Boston, adopted a new constitution for the association and enthusiastically applauded the address of its president demanding a judiciary free from political control. The new constitution, which met only a scattering of opposition, caps an eleven-year struggle. It transfers the rule of the association from the assembly, made up of all the members at a convention, to a representative house of delegates. This involves bringing the association under the direction of state and local bar associations which, before this, have not been a structural part of the national body. They will now send delegates on a basis of the numbers in their membership. Judge William L. Ransome, of New York, president of the association, said: "For my part, I believe that the issue which above all others is stirring the consciousness of the American people, and should command the militant support of all lawyers, is that there shall be preserved unimpaired the great heritage of our people, impartial, independent, non-partizan, non-political and law-governed courts, made up of courageous judges controlled only by their own judgment and their own conscience, judges selected for their qualifications for judicial offices, judges secure in tenure, judges who owe no fealty to political programs or preconceived views, judges who give the people the benefit of deliberate, detached and disinterested judgment."

Non-Catholic Religious Activities.—In the September issue of *Advance* Roger W. Babson, recently elected Moderator of the Congregational Christian General Council, advocates a reorganization of Sunday services to "build the ship to suit the passengers." He recommends an early service at 8 a. m., children's services at 9:30, formal service at 11, vespers at 5 p.m. and a brief evening service for young people. He calls for shorter sermons and shorter services with the use of familiar hymns and emphasis on prayer. * * * The School of Jewish Studies, an experimental adult education institution, opened in San Francisco, August 30, under the direction of Rabbi Jacob J. Weinstein. Special emphasis will be placed on social studies and problems relating to Jews. * * * The cornerstone for a chapel and monastery for the Cowley Fathers of Cambridge, Massachusetts, was recently laid by Ralph Adams Cram. The Cowley Fathers, who are also known as the Society of St. John the Evangelist and take a vow of celibacy, poverty and obedience, are one of the six religious orders for men in the Episcopal Church. * * * The fifteenth anniversary of the Weekday Bible School of Stuttgart, Arkansas, was celebrated at the town's First Presbyterian Church. Throughout the regular school year this bible school, which is supported by popular subscription, conducts nine half-hour classes of grammar grade and junior high school pupils daily.

* * * *

Trends of Employment.—The Bureau of Labor Statistics announced that, in July, factory employment and payrolls in the United States reached the highest level recorded since October, 1930. There was a gain between June and July of only about 2,000 industrial workers, but while small, this was contrary to the usual sharp recession at this time and continued an expansion which has been taking place each month since March. Compared to July, 1935, there was a gain of approximately 1,000,000 employed and of nearly $42,000,000 in weekly wages. Industrial employment has shown an increase in July only three times in the last seventeen years. Nine of the sixteen non-manufacturing industries surveyed also showed a rise in employment: the laundry industry, the three utilities industries, wholesale trade, crude petroleum production, quarries and non-metallic mines, insurance companies and private building contractors. A customary curtailment occurred in retail trade, year-around hotels, anthracite and bituminous coal mining, dyeing and cleaning establishments and brokerage firms. Employment in the non-durable goods group increased 1.9 percent while in the durable goods group there was a decline of three-tenths of 1 percent. A decrease of 90,000 workers in retail trade overbalanced a gain of 13,000 workers in wholesale trade and of 11,000 in the public utilities group, resulting in a net decrease of 61,000 workers employed in July in the combined non-manufacturing industries. Employment on federal projects in July was given to 3,042,000 persons, compared to 3,191,000 in June. The federal payroll for these workers was more than $157,000,000, and the value of orders placed for construction material was more than $56,000,000.

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The Play and Screen

The Savoyards Return

AFTER a year's absence, a long year indeed to Gilbert and Sullivan devotees, the D'Oyly Carte Company is again with us. The opening opera was naturally "The Mikado," and equally naturally the audiences have been of capacity size. What might seem less natural is the fact that these audiences are not composed of grandparents, but chiefly of persons under thirty—"young persons," as Pooh-Bah would say. The Gilbertian spirit renews itself with each new generation. And the reason is simple—the foibles it reviews are foibles perennial in English-speaking peoples, the humor of Gilbert's lines equally perennial, and Sullivan's musical investiture perfection. And when to this is added the Savoyards, the upholders of the true tradition, the cup of joy is overflowing.

Apart from a new prima donna and a new contralto the company is practically the same as two years ago. Its chief comedian is the inimitable Martyn Green, whose Ko-Ko has known no peer during the present generation, at least in America. He returns as funny, as light of foot, as versatile as ever. A slight tendency to gag and overdo which he shows this year he would do well to restrain; he is too fine an artist to reach for effect for the mere sake of effect. The Mikado of Darrell Fancourt, original in being macabre rather than jolly, Sydney Granville's amusing Pooh-Bah, Derek Oldham's distinguished Nanki-Poo, and Leslie Rand's Pish-Tush, are old and valued friends, and are artists who never overdo. On the distaff side Marjorie Eyre, one of the most delightful soubrettes who ever sang a song by Gilbert, is back as Pitti-Sing, as is Elizabeth Nickell-Lean as Peep-Bo. That Muriel Dickson's loss has been made up by the engagement of Sylvia Cecil it would be too much to state, though Miss Cecil proved herself to be a well-trained singer and actress and the possessor of an excellent voice, even if her Yum-Yum did seem a trifle mature. Evelyn Gardiner, who sang Katisha, is also a newcomer, and also proved herself versed in the true tradition. Needless to say the orchestra under the baton of Isadore Godfrey distinguished itself, as did the chorus. In short, New York may look forward to five delightful weeks, and after that the company will continue its ministrations through the land, both east and west of the Hudson. (At the Martin Beck Theatre.)

GRENVILLE VERNON.

Romeo and Juliet

WILLIAM SHAKESPEARE'S "Romeo and Juliet" is accredited with having had more presentations on the stage than any other play ever written, measuring as the most successful of Shakespeare's thirty dramas. Today's version by Metro-Golden-Mayer, however, marks the first appearance in the form of a talking motion picture; two silent predecessors were quite unimportant. Thus does the 1936-1937 season of the screen start auspiciously, bringing new laurels to the photoplay's growing artistic prestige.

Those who know Shakespeare's beautiful words on the realities of the immortal love that played its tragic travesty on death's tomb will receive the ultimate pleasure of recognizing even greater faithfulness to Shakespeare than most well-known stage versions. To the uninitiated there will come an introduction to the art of the great English writer under circumstances that could hardly be more favorable. This is no feeble Shakespearean imitation limited by mere stage carpenters or by stultified gestures of "thespians" moving with dogged dramatic determination. Instead, history's most famous love is awakened with the broad expanse of the Italian Renaissance painted masterfully as on canvas that shows those brilliant years when the arts flourished with love and the streets ran red from the piercing rapiers of townsfolk feuding. This is sensitive, delicate and as human as any of the great classics to reach the screen. The touching heartbreak and stirring heroism are pictured poetically and passionately. It is at once an excellent production of an excellent play, with an excellent and true continuity of plot, authentic and beautiful in costuming, architecture, settings, acting; and even the original lyrical verse of Shakespeare's own "Romeo and Juliet" moves rhythmically throughout. It is not a document of Hollywood imagnation, but rather a literal translation.

Shakespeare, of course, is given his own fine full-blown vulgarities of humor, as John Barrymore's rowdy Mercutio and the doting Nurse of Edna May Oliver attest, but Romeo and Juliet triumphantly proclaim that love is rich and right, and that cruelty and hate are wastes.

Technical skill makes certain that this gorgeous Renaissance pageant is as captivating as the era is true. The mannerisms of the day are fascinating, as the crowds move about the little town of Verona in Italy, in 1460, filling the play with all the color of the heralds and of the knights, the churchmen, the singers, jugglers, dancers and donkey carts, all darting in and out the twisting streets among the fierce-fencing adherents of the hostile houses of the Montagues and the Capulets from which the lovers sprang.

The producers searched the great paintings of the Renaissance for inspirations in the creation. Old frescoes of old European churches gave designs for the beautiful fountains, the stately gardens, mosaic walks and broad expanses of richness that rested under the famous balcony where Romeo and Juliet first spoke of love. There is a charm of the old, yet the universal appeal of the theme is modern. There is glory of color and tumult of life. Yet the magnificent settings form only the background for the spiritual wistfulness, for the hates and the passions and the twists of fate that bring the two lovers to life, then to death.

Norma Shearer's Juliet graces the magnificent Juliets of Mary Anderson, Helene Modjeska, Julia Marlowe and Julia Arthur. And Leslie Howard's desperate romantic adoration blends a living enactment of Shakespeare's dream. Virtually the entire cast stands impressively realistic amid beautiful art and architecture and poetry.

JAMES P. CUNNINGHAM.

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Communications

FATHER NIEUWLAND

North Dartmouth, Mass.

TO the Editor: In the notice of the death of Father Nieuwland in the June 26 number of THE COMMONWEAL, you refer to his retiring disposition, and to his success in keeping the pages of the *Midland Naturalist* free of blunders against grammar and syntax. Hence I conclude that you will be interested in two incidents which came to my mind while reading your note.

One of these happened when Father Nieuwland was a senior in college. The end of the school year was not far off, and the principal topic of conversation among the students, especially the seniors, was the probable winners of the several academic prizes. In the seminary this narrowed down to picking the winner of the Breen medal awarded for the best English essay, for it was known that two of the senior seminarians had planned their essays in their junior year, and had been working hard for months rounding them into shape. In all this discussion Father Nieuwland was not mentioned, for it was felt that he was too deeply absorbed in his several courses in science and mathematics to be interested in the English medal. But about three weeks before the essays were due, the pressure in these courses let up and Father Nieuwland, not knowing how to relax, determined to try for this medal. He rushed the essay through to completion with his usual concentration. Within three weeks he made the rough draft, filling seven large theme tablets, revised and corrected it, looked up references, and finally prepared the manuscript to be submitted to the judges.

Father Nieuwland did not win the medal. The professor in English explained that whereas the essay he submitted was decidedly superior in theme, thought and expression, he had been guilty of carelessness—there were in it several blunders against grammar and syntax.

You have called Father Nieuwland a recluse. I wonder if you know that he was very fond of children. I made this discovery several years ago while he and I were guests at the home of a relative of mine where there were five small children. When inviting Father Nieuwland to accompany me, I told him of these children thinking he might find them something of a trial. But in this I was mistaken. Hardly had we been welcomed and shown to our rooms when he reappeared in the drawing-room, his pockets bulging with trick devices and puzzles with which he had provided himself for the entertainment of the children. He was at once the center of an interested group. In fact, all the time he was a guest grownups as well as little ones were feverish with interest and expectation of what he would do next.

But it was in connection with his botanizing expeditions, on which he was accompanied by all the larger children of the neighborhood, that he proved his unusual ability to interest and instruct. What he did for one of the group will illustrate the general result. This child was about to enter the sixth grade when he was first permitted to join in the hunt for flowers. The practise had developed of spending the morning in the fields, returning in time for lunch, during which Father Nieuwland "checked and double-checked," to use his private expression, the ground covered. On one of these occasions, when the lad referred to was questioned, he rattled off the Latin and English names of six flowers they had analyzed that morning, giving a brief scientific description of each. However, it was not until he was in the seventh grade that the thoroughness of the training he had received was evident. The seventh and eighth grade pupils of the school he attended were given one of the so-called accomplishment tests. On this test 1,000 was the perfect score, extra credit being given on each part if perfect and completed within a given time limit. His score was 1,475, considerably better than that of all but a very few of those in the higher grade. His teacher, when asked how she accounted for the unusual showing, pointed out that the high score was made on the questions dealing with nature study, matter that had not been covered in the class work of the year. This was true. It had been gleaned from Father Nieuwland's encyclopedic knowledge of nature while in the fields with him hunting unknown species of flowers to analyze.

REV. F. T. MCKEON, C.S.C.

PEOPLE, PRESS AND PROPAGANDA

Baton Rouge, La.

TO the Editor: Rarely, if ever, do I fail to read every word of your admirable weekly, but the two articles on "People, Press and Propaganda" by Donald Attwater have delighted and impressed me more than I can say. Being a musician, I naturally interpreted the "three p's" in the language of the Divine Art of Music. As is well known, ppp means double pianissimo which might, not inappropriately, apply to the writer's quiet and unostentatious method of dealing with non-Catholics, for it is the still small voice that reaches the hearts of men, rather than noisy, and ofttimes raucous, oratory.

Every paragraph would seem to suggest material for comment and discussion, but I will select that one which includes the following: ". . . find out where they agree with the Church and start from that." That's right, emphasize the points of likeness rather than the points of difference. Had that been applied in my own case it would not have taken me three years to become perfectly convinced that I should abandon the church of my baptism and seek refuge in the Petrine Fold.

I was one of those invisible Catholics of which the writer speaks, and was in perfectly good faith living precisely the same life as I now lead and that without any exception. That was how I had been taught and my religion was a daily joy to me. I must have talked with a score or more of clergy, while one bishop took a keen interest in me and spent many hours with me. But he could never believe in my sincerity and never ceased to throw stones at everything that I held sacred. Indeed, it almost seemed as though I had never assimilated even the basic principles of Christianity. It annoyed me and put my back up, but I still persisted in seeking the truth. At

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the end of a three hours' discussion during which I remained silent (!) he threw up his hands and abandoned all hope for my salvation, remarking that there was only one thing left to me and that was the guidance of the Holy Ghost. For three weeks did I retire from all who professed to assist me and it was while walking on the seashore (the sea was a long way out!) that the scales fell from my eyes and I saw! The rest was easy and straightforward and need not be related, as thousands have experienced the same holy joy—for such it was.

This somewhat rambling letter may not be worth the paper it is written on, but I would like to mention one incident which has a bearing on Donald Attwater's advice, as above quoted. It was my good fortune to know a missionary who gave frequent courses of instruction to non-Catholics. I suggested this method of dealing with his work and he became interested. He consented to emphasize the points of likeness between all Christian religions and the Catholic Church. He did this for two nights and with apparent satisfaction to his hearers, though they evidently were waiting for the onslaught which could not be long delayed. On the third night he dealt with "the parting of the ways" and it was a memorable oration, for it was all that. If my memory serves me correctly, more than twenty placed themselves under him for instruction and all "came in." The last three sermons were of the usual topics and need no comment from me. But Donald Attwater's advice had been followed and with splendid results, that is, if twenty is considered a satisfactory number. I thought it was and so did the missionary.

TENAX PROPOSITI.

DIE-HARD AND MONOPOLIST

Woodside, L. I., N. Y.

TO the Editor: In THE COMMONWEAL of July 31, under "Week by Week," I read "The Trend of Events" and "Proportional Representation Again." Your views of the former class you as a Roosevelt die-hard; the latter as a favored monopolist. I say die-hard because in view of the "undercurrent now cutting wide swathes through normally peaceful intellectual territory" (which was Roosevelt's in '32), it takes rare courage to apply the epithet "master" to the present incumbent of the White House. Unless, of course, you intend "master" to mean "Junior." There is a Junior in the White House just now. That's why he must disregard the simple money plan of Father Coughlin (although he promised sacredly to uphold and enact it) and let the Federal Reserve, with their expert money jugglers, continue to fool and trick and enslave Americans financially. The reward for relieving Junior of this burden is the entire profits of the Federal Reserve. The government—Junior—waived aside its share of the profits. Pity poor Junior! He must have his Farleys and Tugwells and Wallaces and Johnsons to lift the blame from his shoulders. It's pathetic that he could not entirely surround himself. He left an opening on several occasions and his own promises came through to confront and confound him.

That you favor monopoly is apparent. Leave the proposed legislation to as few interests as possible is your deduction. Do congressmen represent many interests or just one? How are the needs and voices of the people to be filled and heard in the absence of groups to acquaint Congress with pertinent data? Too long have congressmen listened to just one interest—the moneyed interest. Too long have one group dominated. You fear domination by one group. So do I. I still see the hardship of a depression due to concentrated power and wealth. Lack of proper representation has caused Civil War in France, in Spain, in Russia, and between England and America. "Taxes without representation." Be solicitous about Democracy; have no fear of Civil War. How easy to forget or to stifle memory, and just to give weight to an opinion.

In conclusion may I add that I fail to follow your reasoning when you express your feelings that "the feeling of the Lemke-Coughlin-Townsend group make dictatorship possible." Has either of these groups favored or advised any form of procedure other than the ballot? Have they professed any doctrine that could be called "unconstitutional"? What has the "master" done? Have you heard of "must legislation"? Can it be that you are unfamiliar with the various bureaus of the present administration? Has not the "master" had dictatorial powers? Do people believe that the Supreme Court is senile? You are unperturbed in the face of these acts. Why? You meant "master" to mean Junior. Junior is easy to handle (by Barney Baruch) and means no harm. Shifting, drifting, playing around. Just a game! Father Coughlin, Lemke and Townsend are made of different stuff. In their battle for social justice—not a "song" but an earnest, desirable goal—they are not to be trifled with. You fear their influence! They are Americans and Democrats, thank God.

JOHN M. HILLAS.

MAGNIFICAT

Halifax, Nova Scotia.

TO the Editor: In the article on Mother Seton which you were good enough to publish in the June 19 issue of THE COMMONWEAL, I call one of the Queen's Marys Catherine. Sir Walter Scott is my authority for this, though I meant to write Mary, not Catherine. Catherine Seton is the liveliest of Scott's heroines and she made quite an impression on my mind when I ranged through his novels as a child. It seems reasonable enough to think that Mary Stuart would call her four ladies-in-waiting by their second names to avoid confusion.

Father Code has written cordial congratulations from the Catholic University. He points out, however, that the president of St. Mary's College who befriended Mother Seton, spelled his name Du Bourg. Also that Father Du Bourg was never president of St. Mary's Seminary. Evidently one of the lives I consulted was in error; the two institutions were not under the same head.

I am sorry for these inaccuracies.

SISTER MAURA.

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Books

Worthy of Attention

Mexican Martyrdom, by Rev. Wilfrid Parsons, S.J. New York: The Macmillan Company. $2.50.

THE PEOPLE of the United States know far more about the religious situation in Russia and Germany than they do about the same issue in our next-door neighbor nation. Why? I asked this question of newspaper men who told me frankly that they had to be very guarded lest they lose their leased wires. While I was in Mexico last year, I discovered no little caution on the part of the press. Meanwhile, the Mexican government, through the Ambassador in Washington and the Foreign Minister on the radio, constantly declared that there was full religious liberty in Mexico. These pronouncements ceased, however, when my volume, "Chaos in Mexico," appeared, followed by the report of the deputation sent by the American Committee on Religious Rights and Minorities.

We now have a volume, "Mexican Martyrdom," by Father Wilfrid Parsons which not only substantiates these previous reports, but enlarges upon them. Father Parsons believes that "Mexico, more than Russia, more than Spain, is a proving ground for human destiny."

He carries the situation back to the enactment of suppressive decrees in 1927, by Plutarco Elias Calles, which precipitated the present crisis. This was not an attempt to separate Church and State; "it was the closest kind of union. It was to make the Church a department of state, and to demand that it receive its mission to evangelize from the government."

The Church carried its protest first to Calles, who said: "You have only two ways open to you, either go to Congress, or take up arms." They made their appeal to a Congress controlled by Calles, and, of course, failed. Priests and laymen then defied the State, the former, at least for the most part, passively, the latter on occasions with violence. Both faced firing squads. Confessions were sought by torture.

Dwight Morrow intervened, but in the judgment of Father Parsons, by unwise policies; "he was sublimely certain that nobody could resist" his "treatment of kindness, sympathy and understanding." The author regards the Ambassador's efforts as a failure. Finally, however, a truce was patched up. But it did not endure. It is a story of a relentless suppression and persecution by the State and of heroic resistance by the Church, which, with fluctuations, has continued and in some ways been increased.

An "unwearying, undaunted drive for domination was the key to the enigma. The government was totalitarian as Hitler, Stalin, and Mussolini never were." The army and labor were enlisted by the government. Finally the totalitarian method was followed in capturing the minds of the children and youth. In the schools the slogan was "There is no God." Teachers had to declare themselves atheists. Socialistic education in sex was, at times and in places, pursued by boys and girls together in the nude. The Catholic ceremonies were mimicked in socialist pro-

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"I NEED A REAL REST!"
How many people say this at this time of the year, and then go to some spot where it is noisy and crowded and less restful than the place they left. In thinking of your rest this summer remember Vista Maria, which specializes in healthful, happy, pleasant, cool, and tranquil rest.
To rest the weary is a charity comparable to healing the ill. Frequent, personally conducted tours leave the headquarters at 10 West 17th Street, at about half past nine in the morning, when parties of six are taken by Cadillac car to Vista Maria. There the guests are given lunch and taken on a tour of the premises and see the beautiful surroundings and lovely view and the extraordinary charm of this "realization of an artist's dream." Then they can return to New York by automobile in time for dinner. Each pays $5.00 towards the expenses of the trip. Those who are interested in one of these trips are invited to write to The Daughters of Mary, Health of the Sick at 8 West 17th Street and request reservation. Tours may also be arranged from Philadelphia, and other cities in the neighborhood of Vista Maria, and the automobile will be sent to the address most convenient to all.

grams. Finally, in 1935, President Cardenas, by a decree nationalizing any place where a religious service was held, drove religion out of the home.

While the author does not agitate for intervention by the government of the United States, he reminds us that, in 1915, the Mexican government accepted as a condition of recognition "a promise of liberty of worship." He then asks: "What can anybody in Mexico do about it? Nothing. As long as the army is in the hands of the government, Mexicans are as powerless as were the Irish for centuries with English garrisons in their cities and towns, or as are the citizens in any modern totalitarian state in the face of the private armies of the dictators."

Father Parsons finds, as I did, that, so far as the much proclaimed social reforms are concerned, the Church antedated them as far back as 1903. He concludes: "Two things in public life in Mexico are not denied by anybody on either side to the debate. One is the teaching of a radical social-economic doctrine under the name of the Mexican Revolution. The other is the simultaneous enrichment of the generals and politicians who preached that doctrine. . . . Now the Church was bound to fall foul of this movement on both counts. The radical philosophy was the negation of Christianity in its social and spiritual aspects together, and the realist occupation of despotic power was repugnant to its moral teaching."

While I go much farther than Father Parsons in my appreciation of the social reforms in Mexico, the fact remains that they are, at present, part and parcel of an *ideologia* which substitutes a materialistic, humanistic, atheistic interpretation of human life in place of any spiritual ideal.

Why the seeming unconcern in the United States? I think that some of our Catholic friends were mistaken in their overinsistence on action by President Roosevelt. Protestant leaders have allowed the social reforms to blind them to the danger of irreligious and anti-Christian politics. Visitors to Mexico see only what they are shown. Our indifference is also largely due to the secularization of our own life—to which both Protestants and Catholics have yielded. Our people all need the information given in this book.

CHARLES S. MACFARLAND.

More Good Poems

A Further Range, by Robert Frost. New York: Henry Holt and Company. $2.50.

ONE HAS learned to expect of Frost just what this new work gives: elegant simplicity, and a degree of inspiration that precludes any tack toward such legerdemain as takes in some critics completely and makes others wonder if, after all, the hand is quicker than the eye. When Frost fails it is not through subterfuge. Except when toying with consciously trivial verses, he is resolved to be the poet at every onset; and his failures are intermittent sinkings into anemia, when his eyes see and his tongue speaks, poetically, but his blood becomes thin. Singularly, some of Frost's greatest poetry occurs near the border line of this lassitude; then he is master

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of emotion, and will not go to the other extreme by losing his balance in any eruption of sublimated mob spirit.

A past winner of the Pulitzer prize, Frost, in his narrative pieces, has a kinship with the current winner. Both have a propensity for New England genre; and Coffin's trochee opposed to Frost's iambus is more the distinguishing mark than any essential. And Coffin shares those periods of debility in which poetry is posited but hardly proven.

A chart of the present book would show a horizontal line of moderate elevation running from the first to the central pages; there it would rise perpendicularly to the position of Frost at his uppermost; it would culminate in "Iris by Night"; near the close it would drop to its first level and run thus to the end, except for a sharp rally at the longish "Build Soil—a Political Pastoral," a grand achievement in poetical logic.

"The thought I have, and my first impulse is
To take to market—I will turn it under.
The thought from that thought—I will turn it under.
And so on to the limit of my nature.
We are too much out, and if we won't draw in
We shall be driven in. . . ."

May the pedants gargle over the second word of this volume's title. If the present reviewer were one of them he'd cast his vote for "farther."

LeGarde S. Doughty.

A Survey

Literature and American Life, by Percy H. Boynton. New York: Ginn and Company. $4.00.

SUCH a book as this, an intelligent view of our literature from the beginning to the present, was long needed. Professor Boynton of the University of Chicago knows his field thoroughly. One thing he gives us that writers on literary history often neglect: the social background of the period. He places the proper emphasis on the often neglected literature of the American Revolutionary Period. Another commendable feature is that the authors discussed are always allowed to speak for themselves. Jonathan Edwards tells of his conversion: ". . . On reading these words, 'To the only wise God be honor, and glory for ever and ever, Amen,' . . . there came into my soul, and was as it were diffused through it, a sense of the glory of the Divine Being." The author gives all minor writers their due. After saying some very sound things about Richard Henry Stoddard, he appropriately quotes:

"Man loses but the life he lives
And only lives the life he loses."

This scholarly, splendidly written and stimulating work ends with an optimistic prophecy: "Since [the depression] America has been forced back on the finer realities that money cannot buy, learning through duress what prosperity could never teach. Sadder and wiser, perhaps, but neither bitter nor hopeless, it still has the energy of youth which greets the future confident in its own powers. That is the temper of the nation and the dominant temper of its literature today."

Cyril Clemens.

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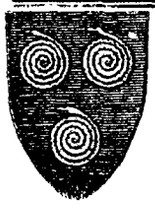
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In Sunny California

The River Pasture, by Judy Van der Veer. New York: Longmans, Green and Company. $2.00.

TO MAKE simple things real and vibrant with life through the written word is decidedly not an art which many possess. This is the fine hallmark of "The River Pasture," a book as difficult to describe as it would be to analyze all the factors which make it unusually interesting reading. Miss Van der Veer is, to use the publisher's own term, a natural writer. She could most briefly be termed a feminine "cowboy" for her habitat is a far southern California ranch and her work lies there. Her concern here, however, is not with humans but with animals. Their births, their idiosyncrasies, their fates is an evocatively limned countryside provide abundant material. The author's zest for life is apparent; this is happily shared with the reader and he is irresistibly drawn into the fun of the coyote-lamed duck, the horse who resents his rider carrying a calf, the sheep who persists in considering himself a dog and the cow who startled everyone by producing her first calf in her senility. "What in the world does a girl like you find to do?" questions the "city girl." Miss Van der Veer tells her and the reader with eloquence and charm and offers the latter a quiet interval of pure enjoyment.

From the Sanskrit

The Dhammapada, translated by Irving Babbitt. New York: Oxford University Press. $2.00.

CONCERNING the late Professor Babbitt's conception of Buddha there have been and will be marked differences of opinion. It is, however, manifestly that of a man who stood outside all religions but had a remarkable insight into the central ethical purposes of all religions. This is made apparent once more by the essay on "Buddha and the Occident" which the present volume, principally devoted to an interesting version of the Dhammapada, reprints from the author's remains. A critical estimate of this essay, if done by some competent scholar, would be genuinely valuable because it would throw light on the exceedingly interesting venture of the New England mind into oriental mysticism.

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